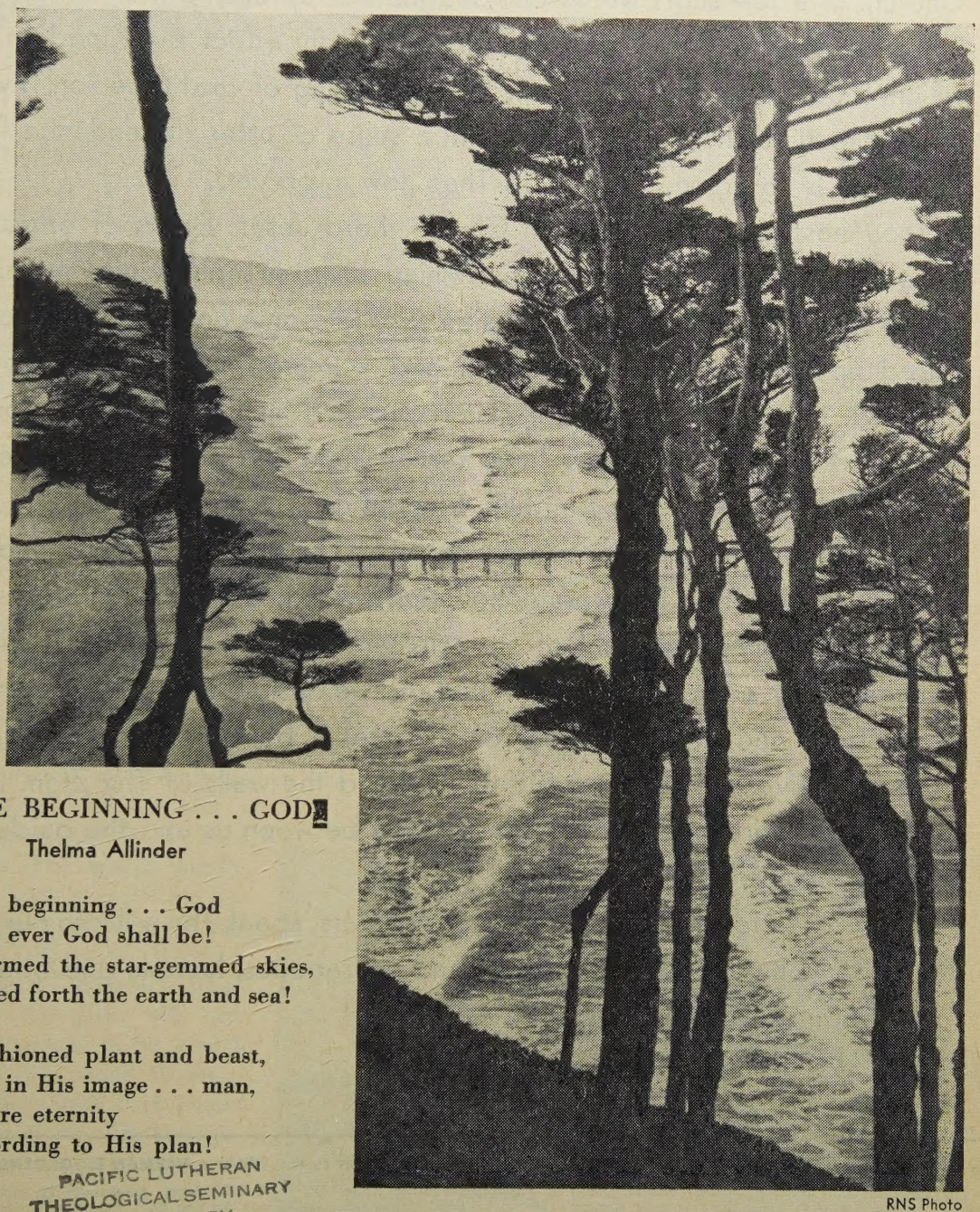
Lutheran Herald



RNS Photo

N THE BEGINNING . . . GOD

Thelma Allinder

In the beginning . . . God
And ever God shall be!
He formed the star-gemmed skies,
Called forth the earth and sea!

He fashioned plant and beast,
And in His image . . . man,
To share eternity
According to His plan!

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OLUME XXXVIII MINNEAPOLIS, MINN., APRIL 27, 1954 NUMBER 17

For Divine Guidance

LORD JESUS, Shepherd of the Church: With each day that passes we think soberly of the issues which confront our beloved Evangelical Lutheran Church. In a few short weeks our designated representatives will gather to legislate in church affairs which will profoundly affect the Kingdom effort which Thou hast entrusted to us. With a feeling of gratitude for Thy leading in the time that is gone and with a sense of utter dependence for the time that is to come, we turn to Thee now in prayer.

Thou hast been kind to our Church, Lord Jesus. Doors of opportunity have been opened before us: in training children and youth; in ministering to the poor and needy; in mission work at home and abroad. Thou hast raised up among us leaders—men and women whose hearts Thou hast touched. In pulpit and pew, in classrooms and institutions, in missions and administrative positions they have served Thee and our Church. We thank Thee that Thou hast so bountifully blessed us.

Guide now Thy people, great Shepherd. As we call a new leader for our Church, let it be him whom Thou, our divine Leader, hast already called. As we call a new president of our seminary, let it be him whom Thou, great Teacher, hast equipped for that task. As we designate men for boards and committees and other positions of trust, let it be men sound in judgment, pure in motive, able to direct us as we build the walls of Thy Zion. Let not our selfish desires and sinful frailties stand between us and the guidance of Thy Holy Spirit.

As we plan for the work of the coming years, speak Thy will into our hearts. Bless Thy Church; make it strong and courageous, humble and obedient.

We pray in Thy Savior Name. Amen.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **GLADYS WOGEN, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi**

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nneapolis, Minn., April 27, 1954

Lutheran Herald

Beneath a Stalwart Cross

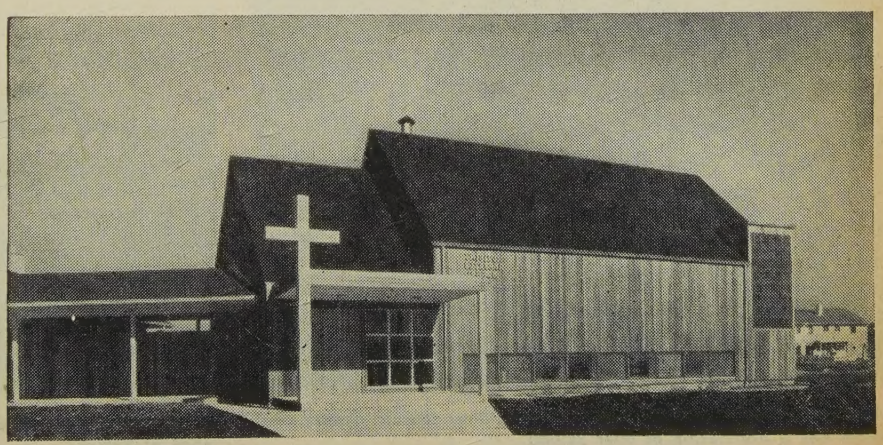
Thora H. Bautz

he stalwart lighted cross which forms one of the supporting columns of modern Trinity Lutheran Church Park Forest, Illinois, has already become a landmark, hough it is only a few years old. Many a weary mmuter receives a spiritual lift as he sees it on his urn from Chicago's loop at the end of a long day. oodlighting this cross is only one of the many stimnts Dr. C. P. Rasmussen has given to the young urch to which he ministers, and to the community Park Forest.

Trinity congregation is just as old as Park Forest elf. Trinity was established by the Home Mission ard of the ELC in 1949. Neighboring pastors filled e pulpit until 1951 when Pastor Neal Johnson was led to serve the church as its first full time minister. he Johnsons were the first occupants of the low, mbling, ranch style parsonage which is connected to e simple, stately matching redwood chapel by an genious breezeway. When Pastor Johnson left in nuary of 1953, Dr. Rasmussen was called to minister the congregation. As former secretary of the Luran Commission on Evangelism of the National theran Council, he has had a eat deal of experience in the Home ssion field. His special qualifiions have been a significant fac in the rapid growth of the congation. In January of 1953 there re 267 baptized members. From rch until November 301 new mbers were added to the church ls. During this period 52 mems moved away from Park Forest, ving a total of 516. The story be d these figures could only happen a community like Park Forest. This suburb, 30 miles south of icago's Loop, was only a maze of blueprints and a dream of a completely planned community a short six years ago. Today it has a population of over 20,000. A vast construction program has resulted in miles of streets, thousands of homes and "town houses" arranged around large child-safe courts, and to serve the occupants of those homes one of the finest shopping centers in the country with more than 50 retail stores and services. Park Forest was built to fill the post war need for adequate housing for GI's returning to civilian life. Many young couples move right to the community from college housing projects where they've gone to school on the GI Bill of Rights. Life in Park Forest is often laughingly compared to dormitory life—only with children. Even a casual visitor can't help being impressed by the genuine friendly and neighborly spirit which prevails.

The statistics tell an interesting story about the average Park Forest family. The husband is 31 and a veteran; the couple has two or three small children—there are 8,000 children under teen age. The husband is a professional man, lawyer, engineer, junior executive, or salesman. Both husband and wife have gone to college. (The educational average of 2.75 years of college is the highest of any community in the state of Illinois—the community has a high percentage of Ph.D.'s.) The average family stays in Park Forest three years before being transferred elsewhere.

This presents a rich but difficult ministry. In fact, Dr. Rasmussen likes to say that he is working in a spiritual laboratory. Because of the high mobility rate many

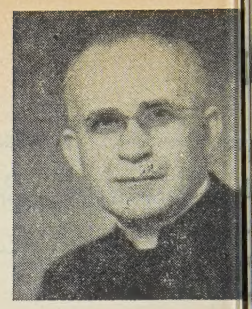


Trinity Lutheran Church of Park Forest

residents, bogged down by a feeling of transiency, develop a "what's the use" attitude about joining a church. Pastor Rasmussen works hard to combat this. He tries to establish an early loyalty to the church which will carry over into the next community his parishioners move to. To do this an Evangelism Committee has been set up with an elaborate system of captains and lieutenants spread throughout the areas. Soon after he moves in each newcomer receives a call from a church member. The family is welcomed to the community and invited to attend church services. They are told of the nursery conducted during the two morning worship services, of the Couples Club, the Men's Club, the Women's Guild, the other activities of the church. Special care is taken to invite the children to Sunday school and Luther League. If the family is of Lutheran background or otherwise shows interest, a pastoral call is made.

One Sunday a month new members are received into the congregation. After the worship service a coffee hour is held in honor of the new members. Dr. Rasmussen encourages the newcomers to take part in the numerous activities of the church. An early integration of the new member in church life is essential, he maintains. He feels that each member should be given the opportunity to serve in the manner in which he is best suited. Much of the talent apparent in Trinity has been brought to the fore because the pastor is sensitive to his people and has a faculty for bringing out latent abilities.

The pastor reports that counseling is the most satisfying part of his work. "This is truly a ministry to the homes," he says, "and wherever possible we try to lift the load and ease the burden. These young people are just at the age when they are facing life's most difficult problems, and often they desperately need guidance."

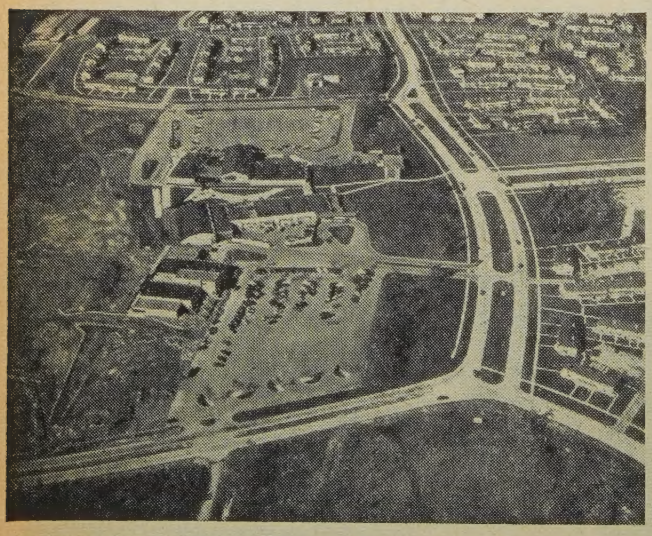


Pastor Rasmussen

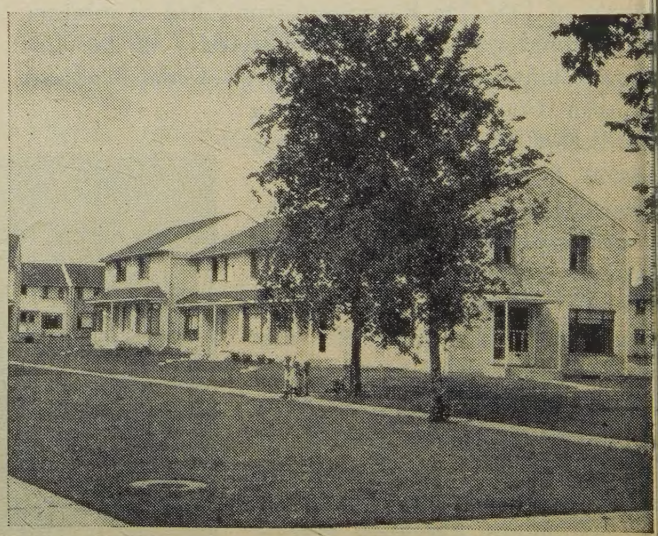
A grandfather himself, Dr. Rasmussen can offer sympathetic counsel and a mature insight into the difficulties that can confront the harrassed and overworked young mothers and the struggling and often insecure young fathers who come to him for help. "Often all they need is someone to *pray* with them," he adds. Pastor Rasmussen works not only with marital problems but also tries to help untangle the problems resulting from mixed marriages—and there are many of these in Park Forest.

Most of the congregation—about 75%—is of non-Lutheran background. This means many hours of instruction in basic doctrine and theology. "These young people are often spiritually starved and crave knowledge and understanding," comments the pastor. Dr. Rasmussen strives to help his people achieve a true spiritual adjustment. His study door is always open for question and comment. Indicative of the good seed sown, is the fact that of the 52 members who moved from Park Forest this year all but two have transferred their membership to a church in their new location.

Last September a parish worker, Miss Blanche Hostetland, a recent St. Olaf graduate, was added to the staff of Trinity. Blanche has been a big help to the pastor and to the congregation but there still is more work than the two of them can possibly do.



Air view showing the area surrounding the church. Today Park Forest has a population of over 20,000.



A vast construction program has resulted in miles of streets, thousands of homes.

t's a Good Day

is true that even though church membership is at an l-time high in America, crime continues to rise with Though more people are attending church than er before we are still being devastated by a creeping cularism. Yet, it can be said, "This is a good day for angelism."

Man is finally being convinced that his salvation will ot come from within. He is looking to an outside rce to save him. He has tried many remedies and has aned hard on the automatic progress of mankind. onditions in the world and circumstances in his own periences have convinced him that he isn't riding escalator to heaven. Though we are saddened at e fact that man is still experimenting with other medies than God, nevertheless he gives evidence of deep hunger and a searching for that which is eternal d which will answer the deepest questions of his life.

It's a good day for Evangelism because our congretions are becoming much more sensitive to the searchgs and hungers of the world. Christian members are king Christ's Word seriously as He says to them, You shall be my witnesses." When concerned people eet the unconcerned with the message of Jesus Christ, s a good day for Evangelism. Their inner hungers will satisfied with the "living water" and they will never irst again.

The Division of Evangelism does not assume the erogatives which belong to the congregation when it oposes a program of Evangelism, nor does it assume at no Evangelism work has been done in the past will be done in the future. It simply seeks to aid the ngregation in finding new ways and approaches to nfront souls with Jesus Christ. The overwhelming sponse which the Church is giving to the program of angelism indicates in no uncertain terms that it's good day for Evangelism.

urther evidence that the Church is marching on in angelism was the response given the Evangelism nference. More pastors and lay people were in atndance than in any previous ELC Conference. It was time of real spiritual refreshing as invigorating speaks gave fresh disclosures of God's grace in Jesus Christ. he cold, blustery winds of January did not chill the arts of those who attended. They could say with the sciples, "Did not our heart burn within us, while talked with us by the way, and while he opened to the scriptures?"

It was a history-making Conference on Evangelism. octor J. A. Aasgaard, assisted by Doctor P. S. Dybvig, stalled five new evangelists for service in the Church. They were Pastors Agnar Tanner, Harry R. Gregerson, Norman Hammer, Dr. Oscar C. Hanson, and Mr. Dar Roa. Evangelism has made and will continue to make a forward thrust for the Kingdom's work as these men of God are released to the whole Church as proclaimers of the good news of salvation in Christ.

More than sixty areas in the Church have sent in official invitations for P-T-R missions. Because of a limited staff and many other factors of preparation of such missions, it isn't possible to accept more than about 25 missions in a single year. The P-T-R program seeks to help congregations mobilize their forces to bring Christ to individuals and individuals to Christ.

At this writing the Division of Evangelism, under the leadership of the circuit directors of Evangelism and Pastors Agnar Tanner, Oscar Hanson, and Conrad Thompson, has conducted the P-T-R mission in four areas since February 1954, numbering 137 congregations. 2,954 lay visitors were sent out to bear witness of their faith in Christ. 420 adults made a decision to join the pastor's class. 456 children were found for baptism and 688 new children were discovered for the Sunday school. 95,550 attended the special services which were conducted by guest-pastors.

Add to the Conference on Evangelism and the Preaching-Teaching-Reaching missions the specialized ministries—Lutheran Vespers, under the direction of Pastor Harry R. Gregerson with an estimated listening audience of close to one-half million each Sunday; the development of a program of television by Pastor Norman Hammer; the special ministry to our Latvian brethren by Pastors G. Kness-Knezinskis and Edgars Kiploks; the preaching missions conducted by Pastors T. W. Tysdal, H. O. Egertson, and Allen Lee; the new devotional booklet, "Christ in Our Home"; the Youth Evangelism program by Dar Roa—and the title of this article becomes even more significant, It's a Good Day!

The Church will march on in Evangelism in proportion to the prayers of its people. Pray for your congregation as it preaches, teaches, and witnesses for Christ, that a spiritual awakening may come to our Church and that many of the unsaved may be called out of darkness into Christ's marvelous light. Will you pray too for the Division of Evangelism in all of its activities, that it may be your representative in the hands of God not only to bring Christ to millions, but also to assist the congregation to mobilize its forces that millions may be won for the Kingdom of God?

That the Seed May Bear Fruit

RURAL LIFE SUNDAY

May 23, 1954

The purpose of Rural Life Sunday is not to worship rural life, b to worship the Creator of rural life.

O God, Thou Lord of Springtime and Harvest, we beseech Thee to bless the seed sown throughout the world for the sustenance of mankind. So water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit an hundredfold, to the glory of Thy Holy Name and the welfare of the people.

This prayer, a part of the traditional ceremony of "the dedication of the seed," will be spoken in many Lutheran churches May 23, observed throughout the land as Rural Life Sunday.

Many Christian denominations observe Rural Life Sunday, Rogation Sunday, as a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seeds, the fruits of the soil, and the cultivators of the earth; and for the consideration of justice for agriculture.

The Lutheran service, based on the common liturgy of the Church, has been prepared by the Rural Church Program of the National Lutheran Council. Combined with such traditional prayers of the common service as the Kyrie, Gloria in Excelsis, and Offertory are special prayers invoking the blessing of almighty God on the fields and flocks of the land.

Hymns suitable to the observance are also suggested, including "Praise to the Lord, the Almighty, the King of Creation!" and "Beautiful Savior."

Printed in regular "Sunday bulletin" form with a picture of a rural springtime scene on the cover, the service is available at $1.75 per hundred from the Nation Lutheran Council Rural Church Program, 327 S. L Salle St., Chicago, Illinois.

Dr. E. W. Mueller, secretary of the Council's Rur Church Program, explains that the purpose of Rur Life Sunday is not to worship rural life but to worshi the *Creator* of rural life.

"Its purpose," he says, "is to put into focus our de pendence on Divine Providence for God's blessings o the labors of the farmer—to make us worthy of bein God's co-workers—to give all of us an appreciation fo movements that help us to preserve God's earth an develop the skills and abilities of rural youth."

Rural Life Sunday in its present form was first ob served in 1929, at the suggestion of the Internationa Association of Agricultural Missions, and according t plans adopted by the Home Missions Council and th Federal Council of Churches of Christ in America an many religious bodies.

The basic idea for the Rogation Sunday observanc may be traced back for centuries in the liturgica churches, however. The three days before Ascension, th Rogation Days, were observed anciently by holding religious processions through the fields, asking God' blessing upon the fruits of the earth.

In recent years the day has had special significanc in rural parishes, where members of 4-H Clubs, Future

Farmers of America, or adult farm organizations attend divine worship services as a group. The observance is not confined to the country churches, however. Many churches in America's great cities also take part, joining in the supplications for the fruits of the earth and for the spiritual health of the countryside. Some city and rural pastors have exchanged pulpits for the day.

In some churches members of farm youth organizations serve as ushers, present special music, or decorate the church with spring plants.

The suggested Lutheran order of service preserves the treasured liturgical forms, combining them with the Rural Life Sunday emphasis. A spirit of humble dedication breathes through such portions of the service as the collect for the day:

Almighty God, our heavenly Father, who doth feed the birds and clothe the flowers, and who careth for us as a father for his children, we beseech Thee to bless the fields and the flocks of our land and graciously guard us against overcarefulness, and help us to live to the hallowing of Thy name, the coming of Thy Kingdom, and the doing of Thy will, through Jesus Christ, Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God world without end.

The New Service Book and Hymnal

At their joint meeting in Chicago March 26, 1954 the Commission on the Liturgy and the Commission on the Hymnal authorized publication of the following statement:

This project is sufficiently advanced to justify a report to the Churches concerning its present status and a forecast of probable time of publication.

The Common Book will actually be a two-volume work of more than 1,000 pages in a single binding. The Liturgy will be somewhat fuller than the forms in any of the Service Books now in use in the co-operating Churches. It will contain an enlarged selection of Psalms, many new collects and prayers and additional Occasional Services. Three entirely new and complete musical settings will enrich this first section of the book. The second section, the Hymnal, will contain 505 hymns, with approximately 625 tunes. The latter will comprise a rich collection of the finest Plainsong melodies, many German and Scandinavian chorales, French Church Tunes, Swiss, English, and Scotch Psalm Tunes, English, Scotch, Welsh, and American hymn tunes, and approved folksongs from many nations. There will be approximately 25 original hymn tunes by Lutheran composers now living in America.

The Commissions have been keenly aware of the historic significance of this co-operative endeavor. They have striven to prepare a work of distinction which will be representative of the best traditions and usages of the Lutheran Church, as well as of the finest liturgical, hymnological, and musical expressions in the English-speaking world in our own time. The variety of cultural strains and heritages in our several Churches in this country made the selection and adoption of material difficult, but complete agreement on all details has been achieved.

The Joint Editorial Committee has completed a vast amount of work in reconciliation of texts and music, in determination of details of capitalization, punctuation, rubrication, author and composer credits, preparation of indexes, etc. Considerable work of this minute and exacting character remains to be done. Important conferences have been held with representatives of the publishers, who have offered every possible assistance.

It is hoped to begin typesetting of the Hymnal within a very few months. Because of conditions in the industry this part of the work will proceed slowly. It is believed that under favorable conditions the book may be expected from the press by Advent, 1955.

Before adjournment of this final session Dr. E. E. Ryden of the Augustana Church proposed an expression of appreciation of the services of Dr. Luther Reed of The United Lutheran Church who has been chairman of both Commissions from the beginning. In response Dr. Reed thanked the commissioners for their unfailing co-operation through nearly nine years of endeavor. He further complimented the distinguished group of thirty scholars, executives, and pastors representing eight independent Churches upon the fact that they had never permitted minor differences of judgment or taste to divert them from their main objectives. These objectives were a common book of high quality, and one Church, conscious of its inner unity and strength. Experience teaches that common work and common worship unite Churches of a common faith. The National Lutheran Council demonstrates the fact that the several Lutheran Churches in this country can work together. The new Service Book and Hymnal will show that these same Churches can worship together. With the weight of the great Western tradition and the strength of a common faith and common cultural heritages, this book will be a powerful factor in promoting the essential unity and the spiritual vigor of the Lutheran Church in America.

To Revise the Trinity?

This, as almost everyone knows, has been proclaimed a "Marian Year," thus designated by the Roman Catholic Church in honor of the Virgin Mary. Throughout Romanism, it is calling forth expressions of worship of the mother of our Lord so extravagant that one begins to wonder how soon the word blasphemy will have to be applied to it all. Whatever fiction may have been maintained that this is "veneration," not "worship," has surely been dispelled.

The most extreme utterances we have seen come from the president of Roman Catholic St. John's University, Brooklyn, the Very Rev. John A. Flynn. *Religious News Service* reports an address before the faculty of the university in which Mr. Flynn "said he thought it likely that three additional dogmas concerning the Virgin Mary eventually would be proclaimed by the Church." He said that he considered it "not unlikely" that in due time Mary would be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed." "It is likely," he continued, "that all three of these may come to realization before another century passes."

The president of a Roman Catholic university does not speak idly. It may be assumed that Mr. Flynn's conjectures have solid footing in the high circles of Romanism. "Co-Redemptrix"—if that means anything, it means sharing in the redemption of the world. "Mediatrix" must imply sharing in the work of God the Holy Spirit. And Mr. Flynn himself defines "Queenship" as implying "participation with her Son in the power of ruling the world."

It is fully apparent, is it not, that if one, or two, or all three of those concepts are made dogmas of the Roman Catholic Church, then Mary has been elevated to full equality with God, has, in fact, been made God? We do not see what other possible interpretation there can be particularly of the words "Co-Redemptrix" and "Mediatrix." There will be no longer three Persons in the Godhead, but four

What doctrines the Roman Catholic Church invents is without question its own affair. After all, a Church which can legislate the infallibility of the pope, the immaculate conception, and the assumption of Mary has already revealed how far it has strayed from the revealed truth of God. If, however, the dogmas suggested by Mr. Flynn are adopted, does not the question soberly and seriously need to be considered: at what point does a Church stray so far from revealed truth that it can no longer be called a Christian Church?

EDIT

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THE REPORT OF T

When we come to Chapters XII and XIII of the *Re* we find that "something new has been added," nam a "Commission" on Evangelism (Chapter XII); an "Commission" on Research and Social Action (Ch ter XIII). It is the word "Commission" which is n To be sure, we have upon infrequent occasions m use of it in the ELC, but it has never been preci defined and has no regular place in our organizat As a rule the ELC has used it to designate some spe committee, appointed by the convention to carry some particular task. A few years ago, for exam we had a "Commission on Higher Education." It a special and limited mandate from the Church. Wh its task had been completed and its report was in hands of the Church, it went out of existence.

In the merged Church there will be two perman "Commissions," both functioning under the Chu Council, each with a specialized area of Kingdom eff entrusted to it. A "Commission" differs from a "Boa in several respects. The word "Board" is used in *Report* to describe a governing or directing gro elected by the Church. The two "Commissions" appointed by the Church Council. Their financial quirements are met through Part II of the Budg "Operation and Co-operation."

Evangelism

First let us turn to the Commission on Evangelis Evangelism in the ELC is a division within the Depa ment of Home Missions. This arrangement has prov entirely satisfactory, and organized Evangelism h progressed rapidly among us under it. When a differe arrangement is now being proposed, no criticism of o present plan is implied. It may, however, be successfu argued that Evangelism is too broad in scope to be ma a part of any division. Its proper place, as a servant the entire Church, is under our highest spiritual grou and in the suggested organizational structure that is t Church Council. For that reason, it is proposed th there be a Commission on Evangelism under the Chur Council.

The objectives of Evangelism are familiar to a "To bring the Gospel of Jesus Christ to the unsave . . . To help promote 'a constant quickening of t spiritual life in our congregations. . . .'" The bas technique of the Commission will, of course, contin

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ommissions"

COMMITTEE—14

be what we in our Church have come to think of as e essence of Evangelism—the preaching of the Gospel, e recruitment of lay workers, the constant effort to ch the unchurched. That always has been and always ll be the major task.

In the *Report*, however, it is proposed to add to the gular work two areas not heretofore a part of this ort: the Tract Mission and Parish Conservation. he former is simply our old tried and true "Book ission," with a change of name. Since it is tracts, not oks, which are produced, it is better to employ that ord in the name. No one will deny that the publica- n of such material is the proper function of Evan- lism.

Parish Conservation includes two areas: membership ansfer, now under the general secretary of the Church; d Placement, now functioning under the Brother- od. A little thought will probably convince most ople that both these are properly efforts of Evangel- m and should be included under the Commission.

Nothing in the entire organizational structure is so ose to the congregations as Evangelism. Evangelism the function of the congregation, its very life. All a ommission can do is offer its services to the individual ngregation. It can provide helps and services and rograms. It can have on its staff qualified evangelists. can attempt to keep communities Lutheran; it can ncourage the transfer of members from one Lutheran arish to another. But that is the limit of its functions. he real "Commission on Evangelism" is every congre- ation in the Church.

There is no need of further discussion of the work f this Commission here. We believe that the proposals f the *Report* are sound, and we have heard very little riticism of them.

esearch and Social Action

Chapter XIII, "Research and Social Actions," brings he ELC face to face with a proposal which is decidedly ew. On this point we shall have to go into somewhat reater detail. What became the Commission on Re- earch and Social Action in the blueprint for the new Church had its genesis in discussion concerning the Division of Charities. It developed that there were two ather sharply defined emphases among the negotiating odies. ELC, LFC, and UELC had always placed major emphasis on institutions (children's homes and homes for the aged) and agencies (Lutheran welfare societies and the like). The ALC, on the other hand, had placed a great deal of emphasis on study and research in the areas of social problems and needs. This does not mean that the latter had no interest in institutions and agencies, nor that the former had no interest in the broad fields of social problems. However, there was no doubt but that there were differences in emphasis.

Here was a splendid opportunity to build "the more perfect Church" by attempting to combine the two emphases. Various methods were tried. Finally, the decision was to set up a Division of Charities along traditional lines, and to set up a Commission on Research and Social Action. Like the Commission on Evangelism, it is under the Church Council. In fact, in framework the two are alike. The logic of this solution will be immediately apparent. Research and Social Action go beyond any one division; they must serve the entire Church and all its congregations.

Because this is a somewhat unfamiliar field to many of us, it will be worth while to print in full the objectives of this Commission as they appear in the *Report*. They are the following:

(1) To throw the searchlight of the Gospel on the pressing problems of the day.
(2) To lead, direct, and challenge the members of the church body in translating the spirit of Christian love into words and deeds which demonstrate their faith.
(3) To assist the boards and agencies of the church body in making their programs pertinent to the changing attitudes of society through a continuing study of social trends and problems.
(4) To give expression to Christian views concerning pressing social problems and the general welfare of mankind.

It is not difficult to see that this Commission can be of great value to the Church. While, as we have already remarked, the entire concept is a bit new to us in the ELC, we are sure that it will be appealing.

Perhaps we should pause at this point in our long series of analyses of the *Report* to see how far we have come and what remains to be discussed.

We have now covered 13 of the 15 chapters of the statement on Polity and Organization, 64 of the 91 pages of material in this part of the *Report*.

The material thus far covered includes the statements on polity; the place of the congregation; the convention arrangements; the over-all boards; the officers of the Church; and the two Commissions dealt with above.

Remaining are two subjects: the Divisions and the Auxiliaries. True, that means that we have most of the working program of the Church left. However, much of that material is familiar ground. It should be possible, we believe, to give a brief analysis of the remaining material in three more editorials.

"This Is the Day" . . . in Taipei

Clara Jones

Miss Clara Jones

The hour for the baptismal service has come. Brilliant sunshine is pouring in through the windows, and our souls are lifted Godward. There are twenty-nine who are baptized this morning, four of whom are professors from the National Taiwan University and the Teacher's College. *This is the day which Jehovah hath made; we will rejoice and be glad in it* (Psalm 118:24). Knowing only the four professors, may I share with you how the Lord led them from doubt to faith?

Eight months ago, at the request of one of the professors, we started our Bible study in his home. Four or five teachers came twice a week to study the Gospel of John. There were questions, endless questions, because these men were scientists, and there were many things in the Bible which they found it difficult to accept. Some of them stated frankly that they did not and could not believe the miracles. After five months of Bible study, we came to John II, the chapter on th resurrection of Lazarus, and there were no questions an no comments. I felt a deadlock of stark unbelief. Com pletely helpless, I cried to God asking Him to perfor in them the miracle of faith.

Then one day one of the men who had obtained hi Ph.D. in physics at Paris came to class with an artic from his science magazine (August, 1952), telling abou the famous Dead Sea Scrolls which were found in 194 in a cave near the oasis of Ain elFeshkah. One of thes scrolls was found to be the oldest Hebrew manuscrip of the Bible, the text of Isaiah. According to radio activity as measured by the Geiger counter, this scrol together with other scrolls whose content was no revealed, were found to be wrapped in linen fro approximately the year 33 A. D., near the time of th crucifixion. The professor who brought the article pu

The group baptized on Feb. 28. The four men standing at the left are the professors of whom Miss Jones writes.

The Sunday morning Bible class which came in response to invitations extended by Miss Jones on her radio broadcasts.

is elbow on the table, leaned his head on his hand and iid meditatively, almost to himself, "The Bible must e true."

Not long afterwards he said, "I am just beginning o believe God. I am just beginning to catch the spirit f Christianity." Later, after hours of questions on hristianity, he said, "When I think of the God of the ible as being the God of the universe, then a miracle r him is nothing." It was not long before he asked, How can I become a Christian?" The Spirit of the ord revealed the deep things of God to him almost s soon as he began to acknowledge God. Quietly, lmost to himself, after class one day he added, "Jesus ied for us."

He asked for a Christian name at baptism. Paul, the cholar and the writer, seemed to fit him. He has been ie head of the science department at the National aiwan University for three years until last summer hen he resigned to continue his teaching and to write text book on physics for the university students.

Another member of the professor's group who is bap-zed this morning is a physics professor at the Teacher's ollege. He invited the Bible class to his home, and is good wife and grown daughter have served tea very time we have met. He had had contact with the Gospel from the Mainland. He knew Lenorah Erick-on and asked her to teach the Bible, but she was eaving for furlough and asked if I would teach. Re-uctantly I accepted because my schedule was already acked. His first acknowledgement of truth came when ie picked up the New Testament and said, "This is a vonderful Book." After about five months of Bible tudy he said, "I believe the Bible is true. I believe all his, but how can I become a child of God?" It seems hat for some time he has secretly hoped that some lay he might become a Christian. About two months go he said, "I think the Bible is so wonderful, and Christianity is so wonderful, can't I be baptized soon? would like to be baptized as soon as possible." Then ie told me that he kept a Bible on his desk at the ollege so that those who came into his office would know that he believed in Christ.

When the catechism class was started for those who wanted to be baptized, he examined the explanation book word by word, comparing it to the Bible. He would not accept anything which was not found in the Bible, he said. He found to his satisfaction, however, hat the teachings of the Bible were condensed into this ittle book.

For baptism he was given the name John. He is a deep thinker and also a writer. He has written ten text-books on physics for high school students, and has served as dean of a large university on the Mainland.

The third member of the group is also a physics teacher, He is a quiet member of the class, and when he came to baptism class I questioned him, wondering whether or not he was ready for baptism. "I have read the Bible through," he said. He knew he wanted Christ and Christianity. He was named Daniel, the great witness of God during the years of exile.

The fourth one who was baptized teaches mathematics at the Teacher's College. Gradually God opened to him the door of faith. He was named Joseph.

When the class started eight months ago, there were four and five teachers who came. Now there are eleven in the class. (There were twelve, but one went to the States.) Six of them are physics teachers, two mathematics teachers, and the rest are biology instructors. Two of the members were Christian before they came to class. One of them, an assistant professor in physics, has been an inspiration to us. Because of his consistent Christian witness and his efficiency as assistant, the other professors began to realize the reality and vitality of Christianity.

At Christmas time I invited the professors and their wives to come to my house for a Christmas party. When they were about to leave, one represented the group and said, "We thought of giving you a gift for Christmas; but instead of doing this, we are giving a gift to the church which is being built because it is our church." I was deeply moved. Their loyalty was swinging to Christ and the church. What could be more wonderful than this!

The following day I hurried over to the building committee of the church and student center with the money. Dr. Victor Swenson, pastor of the church and chairman of the committee; Mr. Peter Chou, the assistant; and Mr. John Liu, the Chinese chairman, were all there. They were moved to tears. Much prayer and work has gone into getting enough money to complete the church, but sufficient funds have not been raised. The Chinese have given two concerts and have arranged for several basketball games to raise money, but they have not been able to raise enough. This gift came not only as a lift financially, but also as an inspiration. Here were professors who were beginning to love the Lord and the church! "This is *our* church," they said.

One week has elapsed since baptism, and the first Communion service for the newly baptized has been celebrated. One of the professors remarked after his fellowship at the Lord's table, "We want to continue our Bible study. . . . Now I have two aims: the one is to teach physics, and the other is to teach the Bible." Pray for them and for the others asking that the Spirit of the Lord might work mightily in our midst.

Old Bell— New Belfry

St. Olaf College
News Bureau

Photo by St. Olaf College News Bureau

Professor George Ellingson tells Pastor H. B. Hanson some of the interesting highlights in the history of the bell.

A special service Sunday, March 28, marked the first regular use of the former Red Wing Seminary bell in its new location in the bell tower of the Boe Memorial Chapel at St. Olaf College in Northfield.

Prof. George Ellingson, graduate and former member of the faculty at the Red Wing Seminary and professor emeritus of German at St. Olaf, rang the bell preceding the worship service at 10:45 A.M. that Sunday. The Rev. Tenner Thompson, also a graduate of Red Wing Seminary and now pastor at Minnehaha Lutheran Church in Minneapolis, delivered the sermon at the worship service.

The 300-pound bell was brought to St. Olaf College in 1952 and hung in the Old Main belfry, awaiting transfer to its present location. It was first rung on the St. Olaf campus during the academic march of the 1952 commencement exercises. Chiefly responsible for bringing the bell to Manitou Heights were Olaf Kelly, Carl F. Granrud, the Rev. T. C. Thompson, Dr. G. M. Bruce, and other friends of Red Wing Seminary and St. Olaf.

The bell was originally purchased in 1890 by students and friends of the Red Wing Seminary. It was installed in the tower of Sande Hall on the seminary campus and was first rung on Jan. 3, 1891, according to the annual report by Prof. H. H. Bergsland, president of the seminary at the time. He wrote in part in his report: "The students last fall manifested their interest in the school by contributing money for the purchase of a large bell. It is now installed in the tower of the school building and renders a splendid service."

Inscribed on the bell on one side are the words, "The fear of the Lord is the beginning of wisdom," and on the other side, "Presented to Red Wing Seminary by students and friends." A bronze plaque bearing similar inscriptions and describing the history of the bell is to be installed in the near future on a piece of stone from Hoyme Chapel, St. Olaf's first house of worship, which has been built into the wall of the Boe Memorial Chapel bell tower.

Bringing of the bell to the St. Olaf campus follows by 35 years the uniting of the college department at the Red Wing Seminary with St. Olaf College. The union, in 1917, came as the result of the merger of three church bodies, the Hauge's Synod (which sponsored the Red Wing school), the United Norwegian Lutheran Church (which sponsored St. Olaf), and the Norwegian Synod Church (which sponsored Luther College at Decorah).

At the time of the merger, all records and much classroom equipment were transferred to St. Olaf from Red Wing and all alumni of the Red Wing Seminary became members of the St. Olaf Alumni Society.

The seminary at Red Wing was established in 1879 by members of the Hauge's Synod after nearly 25 years of attempts to start a school in various locations. The original resolution for the establishment of the church school was passed in 1854 and through the efforts of the Hauge's Synod leaders finally became a realization on Sept. 17, 1879, when the school opened for its first day.

More Than Mere Words

Harold B. Kildahl

THE SECOND SUNDAY AFTER EASTER
May 2, 1954
Text: John 21:15-25

e same Peter who ran off recklessly to resume some- ng familiar after the terrible events of Calvary and ealed tomb was going to school again, the school Christian life and purpose.

t occurs to me from the text that there are at least o vital lessons for Christians. The first is this: Your gion must be more than mere words. It must be re than an "emotional spree" and a "verbal spray," re than pious muttering of pious words and phrases. e declaration of love must be followed by the hard rk of love. Isn't that what Jesus was saying to Peter t morning by the campfire?

Peter was to learn that loving the Lord Jesus Christ s not permit one to assume the attitude of ease, to sit in the rocking chair where "God can love ı," as the old woman said. He was to learn that love s, serves, sacrifices, works; and in the end he was learn that love follows the pattern of Christ even, need be, to a cross. "Take up the cross and follow" s to become an order in Peter's life—an order and guide to Christian living. And there is surely no ubt about the fact that men and women, and chil- n, and their souls, combine to be the focal point of ristian love and its purpose in life. Actually, this missions, this is charity, this is education, this is the ogram of Christ and His Church—to love the Lord us Christ and the men of earth, with a working e.

Anyone can talk a good religion and make a satis- tory confession, but the test of faith is love that rks. This is on good authority—John and James and rist Himself.

One lesson, if it is learned this day, should be enough, t there is a second: Your Christian life, your Chris- n activity is not to be governed by what the other low does. What Joe does, what Mary does, how uch or how little for the Lord and His causes, shall t be or become the standard of your Christian life or ivity. All men cannot lead the parade nor can all find aces in the rear guard. All men do not have five ents. The simple fact is that every Christian man d woman can do something to hasten the day when very knee shall bow and every tongue confess that sus Christ is Lord," not motivated by what the other low does, not governed by the minimum of another e, but motivated by the love of Jesus Christ and trust- g faith in His presence and power.

Ministry of Music

Oscar R. Overby

More about that new organ for the church. Financially, a good, genuine pipe organ is now within the reach of practically every congregation. A number of the standard organ firms, because of new devices, are now building small models which cost no more than the average electronic instruments. Five ranks of pipes, or even four, can therefore be made to serve very effectively; and the tone is the original, the matchless organ tone—churchly, beautiful, genuine. Unlike the usual electric instrument, it can take a full crescendo, such as we covet for our congregational chorale singing, without distortion or metallic, unmusical effects. The four ranks (stops) will usually be the indispensable *Diapason, Flute, Strings* (Celeste), and the *Dulciana.*

In painting, the quality of the art depends on the genuineness of the colors employed. Are they true and clean, or muddy? Each art has a similar criterion. Music is dependent on the kind of tone we produce. In church, where our music is to bridge from the finite to the infinite, where we strive to glorify the perfect Artist of the universe, tone and technique become integral media. Only our best can suffice. The four stops mentioned are such basic, true tone values, which have vindicated their individualities and serviceability in divine worship. They have not yet been artis not of the organ from which they are copied.

A fifth rank of pipes, perhaps a trumpet with an additional stop, will of course enhance the organ for certain purposes. But if the church is not too large the four-rank organ deserves careful consideration. It can produce fine color variations, good balance, surprising volume, and the soft voice of religious mystery. The latter is often sadly missing in the electronic instruments. The pianissimo has a spirituality about it which plays a soul-lifting part in worship. It floats on the wing of *mellow tone,* and we ascend with it in mood, thought, and prayer into purer altitudes.

The small pipe organ now available from several of the standard firms at moderate cost meets the requirements of the church amazingly well. Cabinet and portable models are also available. The maintenance problem is about the same as with the electronic instrument. Both need periodic checkups. The pipe in cold weather will vary in pitch, but when the room is heated the normal pitch is automatically restored. Tuning and repairs, after all, are minor issues. The involvements musically and spiritually are great. That new church, or old one, deserves a real pipe organ.

Meditations for the Family Altar

J. R. Hester

TOWARD THE THIRD SUNDAY AFTER EASTER

The Epistle: Hebrews 4:14-16

The Gospel: John 17:1

Monday, May 3
MANIFEST LOVE
Read I John 4:7-14

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

The love of God is spoken of all through the Bible. It is a theme that threads its way from cover to cover. The proof of His love is found in the gift of the Savior. This gift is the proof, the showing of His love, because it is given to man who does not deserve it. This gift is the result of a choice. Either God could have let man go his own way, or He could have come to rescue Him. Either He could have let man die, or He could come to him with the offer of life through His Son. God chose to give His Son. In this His love "was made manifest" among us.

John, who was a close friend of Jesus, was deeply impressed by this truth. It changed his life and filled him with love to God and to his fellow men. It worked in him and through him the same change God desires for us all.

O God, fill us with Thy love. Amen.

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Tuesday, May 4
DYING TO SELF
Read John 12:20-26

"He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."

Jesus was telling His disciples that those who followed Him must have an awareness that others do not have. They must realize, for one thing, that this life is not all. This present world is no place to "drive stakes," as though we were to remain here forever. For another, they are to be aware of the constant battle going on in the heart of man. It is a battle for the "upper hand." It is a war between the "new life" and the "old life." The follower of Christ seeks, by the help of God, to "drive stakes in heaven" and to bring death to the old Adam. It is a constant dying to self that the self God has created may live.

The catechism describes it this way: "The old Adam . . . should be drowned by daily sorrow and repentance . . . and the new man should daily come forth and rise, to live before God in righteousness and holiness forever."

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Wednesday, May 5
POWER
Read Isaiah 40:26-31

But they who wait for the Lord sh renew their strength, they shall mount with wings like eagles, they shall run a not be weary, they shall walk and n faint.

The truth presented in this passage h been shown to countless numbers of pe ple. Power comes from God. And wi this power believers have been enabl to stand erect when, by reason of t load they are carrying, they should crushed to the earth.

This is the power all of us need. Pe haps today I have heard bad news. Let r turn to God for strength. Perhaps tod I have a distasteful assignment to car out. God will arm me with strength do it.

Years ago a church officer had a dif cult assignment. He was told to spea to a man whose sin had been found ou It was not an easy thing to do. But I prayed God for strength. After his praye he said, he felt entirely ready for the visi

It is true. When power can be ha from God we need never grovel in dus We can rise up with wings like eagle

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Thursday, May 6
ON BEING ALIVE
Read Revelation 3:1-6

"I know your works; you have the name of being alive, and you are dead. Awake, and strengthen what remains. . . ."

The church at Sardis had reached a point where it was putting on false appearances. It appeared to be living, but God said it was dead. It lost the life it once had. Now it was only a shell. It was going through the motions, but that is all.

God created the Church to be a living Church. It is meant to be an agency of the Holy Spirit through which He does His work. If the Church is to bring life it must have life itself.

The solution of the problem rests in "remembering what has been received and heard." It calls for "awakening" which must be continuous, and repentance, which alone can keep the Church close to the feet of God.

As a sincere church member, I am invited to do my part to keep the Church alive. By praying for my Church, my pastor, and the work of the Kingdom, and by giving liberally to its support, I help to keep my Church alive.

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Friday, May 7
THE DOOR
Read John 10:1-11

"Truly, truly, I say to you, I am the door of the sheep. . . . If any man enters by me, he will be saved, and will go in and out and find pasture."

It is said that the carpenters who belonged to the early guilds picked as their motto these beautiful words of Jesus, "I am the door." In keeping with this they decided to build doors so that the two upper panels and the two lower panels would form a cross. Today, many of our homes have doors with this design and are a reminder to us of the truth by which we live.

In life we do more than go in and out of rooms. The one great entry we must make is into fellowship with God in Christ. The only portal that leads to that fellowship is the Door built by the carpentry of God's Son. There is no other way. Life consists of "open doors" leading to opportunities, advancements, new jobs, and the like. While we seek these and enter them, we also make sure that we make the one great entry into the Kingdom. Here we live under the Shepherd. And we have eternal life.

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Saturday, May 8
COVERED
Read Isaiah 61:10-11

I will greatly rejoice in the Lord . . for he has clothed me with the garmen of salvation, he has covered me with th robe of righteousness. . . .

I rejoice that when God looks at m He does not see me, the sinner, but me the believer in Christ. This passage fro the white-souled prophet, Isaiah, inform me that I am covered by a righteousnes that hides my sinfulness from the eye of God. This righteousness is not m own. Paul reminds me in Romans tha there is no such thing as a righteous man This righteousness is applied to me b God; it was won for me by Christ who fulfilled the Law of God for me.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

So wrote a Christian poet long ago when he realized the great love of God shown in the preparation of this Garment.

I thank Thee, heavenly Father, tha Thou hast covered me with Thy right eousness. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

ALAN ANSWERS LETTER

ast December the Rev. John Piersma Grand Rapids, Michigan, and the akdale Park Christian Reformed hurch which he serves as pastor, ad-essed a letter to Prime Minister Dan-l F. Malan of South Africa, asking m to set forth for the benefit of mericans a "comprehensive defini-on" of his government's segregation olicy.

Dr. Malan, in replying recently, said e "apartheid" policy was based on e Afrikaners' belief in their divine lling to convert the heathen without literating his national identity. He id it should be appreciated that seg-gation ("apartheid") is part of the 0-year-old South African tradition d is still supported by the large ajority of white South Africans of e main political parties.

If white South Africans had suc-mbed to the temptation of assimila-on, Dr. Malan said, and had not rown "an impenetrable armor of cial purity and self-preservation" round themselves, they would have een "submerged in the black heathen-om of Africa" as effectively as if they ad been completely annihilated. 'Apartheid' is based on what the frikaner believes to be his divine alling and his privilege—to convert e heathen to Christianity without ob-terating his national identity."

ELDE FACES ELIGIOUS ISSUE

n the 18th Congressional District of llinois Rep. Harold H. Velde, chair-nan of the House UnAmerican Activ-es Committee, is contending with rochures quoting criticisms of him by eligious leaders. Entitled "Religious eadership vs. McCarthyism and Vel-leism," they consist almost entirely of uotations from protests made by Prot-stant clergymen at the time Mr. Velde nnounced his committee would "look nto Communist influences in the hurches."

Despite later explanation by Con-gressman Velde that the committee was not going to probe the churches but only question "a few individuals from religious circles," there is a reported feeling that he did something which aligned the churches against him. The Velde organization is fighting hard on the religious issue. His administrative assistant reported that nine clergymen in Peoria had promised "hands off" during the campaign.

BREAKS GROUND WITH DRILL

RNS Photo

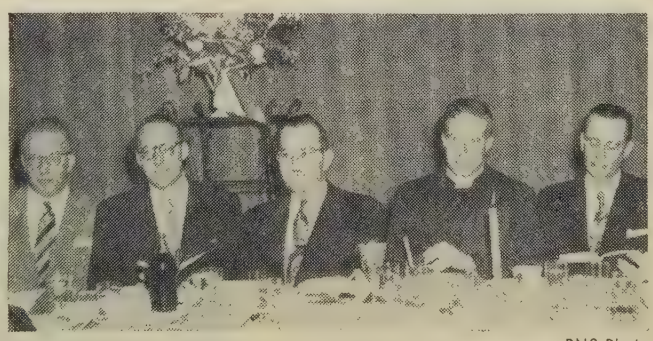
Protestant Episcopal Bishop Stephen F. Bayne, Jr., of Olympia uses a jackhammer to break ground for the new education-student center of Christ Episcopal Church in Seattle, Washington. The traditional shovel could not be used because the site was of concrete or blacktop, being previously occupied by a gasoline service station. Looking on at right is the Rev. Walter W. McNeil, Jr., rector of Christ Church.

CATHOLICS WARN COLLEGES

A warning against the "systematic de-emphasis in secular colleges and universities of the ultimate values of religion and morality" was contained in a statement by the New York unit of the Catholic Commission on Intellectual and Cultural Affairs. The statement said, "We admire the great achievements of American higher education in the secular field. We realize the difficulties, above all in public institutions, of restoring religion and morality to the central role they had in higher education at the time this nation gave the first great example to mankind of the practicality of democratic self-government. Nevertheless, we join with the many American higher educators who are convinced that college students lacking an appreciation of the ultimate values of human life are receiving a truncated college education."

The group warned that the "philos-

DEMONSTRATE PASSOVER SEDER AND COMMUNION



RNS Photo

A joint Passover Seder and Communion demonstration was held at the Washington Park Community Church in Denver, sponsored by the Denver Council of Churches and the Anti-Defamation League of B'nai B'rith. The event is reported to have been the first of its kind. Photo shows the principal table set with the symbolic emblems of each group: the Seder plate, wine bottle, matzos (unleavened bread), bread plate, chalice, and communion cups. Seated at the table are representatives of the Jewish and Christian faiths who explained their traditions and demonstrated their observances. Left to right: Ed Miller, Mountain States region chairman of the ADL; Rabbi Joel Zion of Temple Emanuel; Rabbi Ephraim Bennett of the Beth Hamedrosh Hagodol Synagogue; the Rev. Kurtis Naylor of the Church of the Brethren; and the Rev. Harvey Hollis, executive secretary of the Denver Council of Churches.

ophy of secularism" does not equip students to "see the inherent contradiction between atheistic materialism and a democratic society founded on religious and moral values."

"This is surely no time," the Catholic educators said, "for the exponents of the basic values of Western culture, which must not only defend itself but prove itself to the uncommitted peoples of Asia and Africa, to let the very foundations of our way of life be eroded away through default."

TOO MANY COMMUNISTS GO TO CHURCH

Speakers at a meeting of the Central Committee of the Yugoslav Communist party revealed concern over the number of party members in rural districts still going to church. One party leader from Macedonia thought it would be a good idea to publish a series of popular booklets to win the masses away from religion. Another speaker, a leading party official from Bosnia, urged that care be taken to distinguish between the party member who goes to church out of religious convictions and one who attends because it is local custom. He argued that nothing was accomplished in forbidding party members to go to church, since a member must be an atheist by conviction.

A third speaker criticized local party organizations for handing out the same punishment to a member who merely attended a family funeral at church as to members who attended church regularly. It was reported that among the 70,000 Communists purged from the party rolls in the last 16 months were numerous cases of "religious feeling."

QUEBEC CENSOR BOARD AGAIN REJECTS LUTHER FILM

The appeal to remove the ban against the showing of the motion picture "Martin Luther" in the Canadian Province of Quebec was rejected by the Quebec Board of Censors. Alexis Gagnon, chairman of the Censor Board, declared that it was still in the interest of social peace to keep this film from being shown.

"We are trying to avoid a religious tussle in our province," he said, adding that "the controversy and the publicity against the Censor Board and the ban made it difficult for the Board to reverse its position."

While the Luther film cannot be shown in Quebec, it is continuing to play to record-breaking audiences throughout the other provinces of Canada. The picture broke all-time house records in Vancouver, B.C., where it played for seven weeks, and in Saskatoon, Sask., where its attendance for the first two days was almost double the theater's average for a week.

CONVERTED—GIVES UP MOVIE CAREER

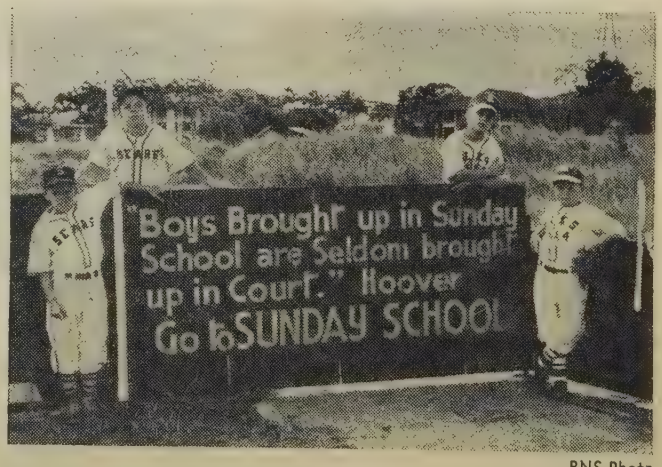
RNS Photo

Penny Edwards, 25-year-old movie and TV actress, has decided to give up her professional career to do missionary work for the Seventh-Day Adventist Church. She plans to be baptized soon, as a member of that denomination, and thereafter she will appear only in religious films made by and for Churches that "follow the Bible." "If someone had told me a year ago that I would be doing something like this I would have called him crazy," she said, "but I have been converted."

WORTHY OF NOTE . . .

Nearly 500,000 persons attended Dr. Billy Graham's evangelistic meetings during the first five weeks of his scheduled three month crusade in London. . . . Membership in the Mormon Church increased 57,309 during 1953 to reach a total of 1,246,362. The Church spent $57,320,757 for all purposes during 1953, of which nearly $30,000,000 came from tithes of members and the remainder from collections and contributions other than tithing. . . . Discarded horsedrawn machinery is being gathered from farms in the Muncie, Indiana, area for shipment to needy farmers in Greece by the Men's Group of the Church of the Brethren at Union Grove, as a part of a campaign sponsored by Church World Service. . . . The *Catholic Digest* has contradicted the claim of *Christian Herald* magazine that some 4,000,000 Roman Catholics in the U. S. have converted to Protestantism in the last 10 years. . . . Dr. Ralph T. Templin, a former missionary to India, has been transferred to the Lexington Conference of the Central (Negro) Jurisdiction of The Methodist Church. He is believed to be the first white minister ever received into a Negro Conference of the Church.

BALL PLAYERS ENDORSE SUNDAY SCHOOL



RNS Photo

This sign along the outfield fence of the Little Leaguers' baseball diamond in the Canal Zone is a prominent invitation to attend Sunday school. The phrase "Boys brought up in Sunday school are seldom brought up in court," is credited to J. Edgar Hoover, chief of the U. S. Federal Bureau of Investigation. The youthful ball players are regular attenders in Sunday school.

Schools and Colleges

Edited by the Division of Higher Education

CAMPUS NEWS NOTES

Augustana Academy at Canton, South Dakota, has been placed on the list of secondary schools approved for membership by the North Central Association of Colleges and Secondary Schools. This action was taken at the annual business meeting of the Association in Chicago on March 22-26.

*

Dr. Gabriel Hauge, administrative assistant to the President of the United States, was the final speaker scheduled for this year's Concordia Lecture Series. He spoke at *Concordia College* April 9 on the subject, "The Role of Government in the Economic Life of the Nation."

Dr. Hauge, a native of Hawley, Minn., graduated from Concordia College in 1935. He received his M.A. from Harvard University in 1938 and his Ph.D. from Harvard in 1947. He has also taught at Harvard and Princeton.

*

Miss Louise Ambuel of the *Waldorf College* faculty has been awarded a Fulbright Exchange teaching position in New Zealand for the school year 1954-55. She will exchange with Miss Sylvia Mollard of Auckland, New Zealand, who will teach at Waldorf College in the Biology Department.

This arrangement is sponsored by the United States Government under the Fulbright Act of the 79th congress. Miss Ambuel has been a teacher at Waldorf since 1944 and is a graduate of Luther College, Decorah, and the University of Michigan.

Miss Mollard is a teacher at Northcote College, Auckland, New Zealand. She will arrive at Waldorf in time to begin her work in September of 1954.

During the present year Mr. Birger Bergendahl of Oslo, Norway, has been an exchange teacher at Waldorf with Miss Dorothy Satterlie of the Waldorf faculty teaching in his place in Oslo.

*

Prof. C. A. Hauberg, associate professor of history at *St. Olaf College,* is the author of an article, "Cortes, Conquistadore," recently published in the March issue of the *Current History* magazine.

Prof. Hauberg is currently on a leave of absence from St. Olaf and is studying the social and economic history of Panama. His first year of study, 1952-1953, was done under a Social Science Research grant and this year he has been temporarily employed by the Division of Schools, Canal Zone. He is expected to return to his duties at St. Olaf next fall.

*

Professor Gerald Prescott, director of bands at the University of Minnesota, spoke at the *Luther College* Musical Union banquet on April 9. Professor Weston H. Noble is head of the music department at Luther.

Prescott, associate professor of music, is well-known as an author, conductor, and leader in music education. Formerly, he was director of bands in Mason City, Iowa.

The members of the Nordic Cathedral Choir, Luther College Concert Band, and Chapel Choir comprise the Musical Union. At the banquet, letters and pins were awarded to the members of the organizations. Richard Temple, a senior from Austin, Minn., and president of the Union, presided at the banquet.

*

St. Olaf debaters placed first in the Minnesota Oratorical Contest which was conducted at Macalester College in St. Paul, recently. Milo Ormseth, senior from Havre, Mont., won first in the men's division and Patricia Litsheim, sophomore from Eau Claire, Wis., took top honors in the extemporaneous speaking competition.

*

Annual Mission Emphasis Days were held at *Augustana College,* Sioux Falls, April 4 through April 6, according to Carol Fedde, Augustana senior from Fowler, Colorado and president of the Augustana LDR.

"Go Ye" was the theme of Mission Emphasis this year, and missionaries who spoke at the mission sessions included the Rev. Lloyd Sand, Sudan Mission; the Rev. Luther Reinertsen of South Africa; the Rev. Gordon Ruud of Madagascar; the Rev. Thomas I. Lee, China, and Miss Lillian Landahl.

KRAUSE'S BOOK RECEIVES WIDE ACCLAIM

Now on sale nationally is "Oxcart Trail," latest book of *Herbert Krause,* English professor at *Augustana College,* Sioux Falls, South Dakota. "The Oxcart Trail" describes Minnesota in the 1850's, recapturing the pioneer scene across the lonely Indian country toward the Red River Settlements far to the Northwest.

This is the professor's fourth novel. Previous best sellers have been "Neighbor Boy," "Wind Without Rain," and "The Threshers." "The Oxcart Trail" has in advance been starred by *McClurg's Book News* as one of the outstanding books for March, and the novel has also received acclaim in the *Publisher's Weekly.*

Krause received his A.B. degree from St. Olaf College in 1933 and has done graduate work at the University of Iowa, and Middlebury College. He teaches Shakespeare and Creative Writing at Augustana at the present time in addition to his writing career.

Toward the General Convention

Board Elections—1954 Convention

BOARD OF TRUSTEES

(Term is six years, limit two terms)

Positions to be filled

Dr. Selmer A. Berge, 624 Fifth Street North, Fargo, North Dakota. (Has served two terms. Not eligible for re-election.)

Mr. George A. Beito, Gonvick, Minnesota. (Has served two terms. Not eligible for re-election.)

Mr. O. K. Storre, Kensett, Iowa. (Has served two terms. Not eligible for re-election.)

Members who will continue on the Board of Trustees

Rev. R. A. Ofstedal, 906 Jefferson, Decorah, Iowa

Mr. G. Arthur Norlin, 1601 East 26th Street, Sioux Falls, South Dakota

Mr. Robert J. Lund, 1205 Taft Street, Thief River Falls, Minnesota

Mr. Elmer E. Abrahamson, 120 South LaSalle Street, Chicago 3, Illinois

Mr. Alfred Holtan, 4523 Blaisdell Ave., Minneapolis 9, Minnesota

Mr. Stanley R. Anderson, Milan, Minnesota

BOARD OF EDUCATION

(Term is four years, limit two terms)

Positions to be filled

Rev. Olaf G. Birkeland, Whitehall, Wisconsin. (Has served one term. Eligible for re-election.)

Mr. Theo. Nydahl, 220 Viola St., Mankato, Minnesota. (Has served one term. Eligible for re-election.)

Rev. Oscar E. Engebretson, Spring Grove, Minnesota. (Has served two terms. Not eligible for re-election.)

Rev. Sylvan R. Moe, Rapid City, South Dakota. (Has served two terms. Not eligible for re-election.)

Rev. Casper B. Nervig, Williston, North Dakota. (Has served two terms. Not eligible for re-election.)

Rev. Alvin N. Rogness, 333 S. Spring Ave., Sioux Falls, South Dakota. (Has served two terms. Not eligible for re-election.)

Mr. Bardolf Storaasli, 11800 W. Layton Ave., R.R. 11, Milwaukee, Wisconsin. (Has served two terms. Not eligible for re-election.)

Members who will continue on the Board of Education

Mr. Peter Anderson, 606 Tenth St., So., Moorhead, Minnesota

Rev. Arne Christianson, 2104 N. E. Hancock St., Portland 12, Oregon

Rev. J. T. Dahle, 706 University Drive, Saskatoon, Sask., Canada

Rev. Oscar M. Grimsby, 318 N. 25th. Ave. W., Duluth 6, Minnesota

Rev. Milton S. Johnson, Brandon, South Dakota

Mr. Harold Midtbo, 926 76th St., Brooklyn 28, N. Y.

Mr. S. G. Reinertson, Moorhead, Minnesota

Rev. Morris Wee, 1100 Superior St. E., Duluth, Minne

BOARD OF HOME MISSIONS

(Term is four years, limit two terms)

Positions to be filled

Eastern District:

Rev. Myron C. Austinson, 332 N. Jackson, Janesville, W consin. (Has served one term. Eligible for re-election.

North Dakota District:

Rev. R. C. Teslow, 358 3rd St. N. W., Valley City, No Dakota. (Has served one term. Eligible for re-electio

Canada District:

Rev. George Evenson, 10923 94th St., Edmonton, Al Canada. (Has served one term. Eligible for re-electio

California District:

Rev. Ansle T. Severtson, 4011 Ohio St., San Diego, Cali nia. (Has served one term. Eligible for re-election.)

Members who will continue on the Board of Home Missi

Rev. O. M. Bratlie, Fosston, Minnesota

Rev. Arthur L. Swenson, 400 W. Mill St., Austin, Min sota

Mr. K. T. Myklebust, 1258-1260 Commerce Ave., Lo view, Washington

Mr. Erling Haugo, Sioux Valley Bank, Sioux Falls, So Dakota

Rev. John Groettum, 3625 Tulsa Way, Fort Worth, Tex

BOARD OF FOREIGN MISSIONS

(Term is six years, limit two terms)

Positions to be filled

Rev. E. M. Hegge, 419 Greenfield, Oak Park, Illin (Has served two terms. Not eligible for re-election.)

Mr. Arthur M. Larson, Thompson, Iowa. (Resigned)

Mr. Arthur O. Louis, 96 Fulton St., New York 38, N. (Resigned)

Rev. T. H. Rossing, Nerstrand, Minnesota. (Has served o term. Eligible for re-election.)

Rev. Lawrence M. Stavig, Augustana College, Sioux Fal South Dakota. (Has served two terms. Not eligible f re-election.)

Members who will continue on the Board of Forei Missions

Rev. C. M. Hanson, 5644 Bryant Ave. S., Minneapol Minnesota

Rev. Martin T. Jenson, 1717 West 8th St., Dallas 8, Texa

Rev. M. S. Knutson, 303 Fountain St., Albert Lea, Minn sota

Mr. Paul Onstad, 202 Conklin, Grand Forks, North Dako

BOARD OF PENSIONS

(Term is four years, limit two terms)

sitions to be filled

r. F. A. Strand, 218 South Main Ave., Sioux Falls, South Dakota. (Has served two terms. Not eligible for re-election.)

r. Oscar E. Westberg, Williston, North Dakota. (Has served one term. Eligible for re-election.)

embers who will continue on the Board of Pensions

r. O. Alf Johnsen, 2833 N. Nordica, Chicago 34, Illinois
v. A. L. Rustad, 214 N. W. 2nd St., Faribault, Minnesota
r. H. N. Rye, 802 Fountain St., Albert Lea, Minnesota
r. Norman H. Tallakson, Willmar, Minnesota

BOARD OF PUBLICATION

(Term is four years, limit two terms)

sitions to be filled

v. S. A. Berge, 624 Fifth St. North, Fargo, North Dakota. Appointed to the Board of Publication from the Board of Trustees where his term has expired. Not eligible for re-election.)

r. O. K. Storre, Kensett, Iowa. (Appointed to the Board of Publication from the Board of Trustees where his term has expired. Not eligible for re-election.)

ev. T. P. Solem, 212 Wiggins Ave., Saskatoon, Sask., Canada. (Has served one term. Eligible for re-election.)

ev. H. R. Gregerson, 100 S. Sherman Ave., Sioux Falls, South Dakota. (Has served two terms. Not eligible for re-election.)

lembers who will continue on Board of Publication

ev. Theodore Heimarck, 4716 Townes Road, Minneapolis, Minnesota

ev. A. Henry Hetland, 5460 Thomas Ave., Oakland, California

lr. Elmer E. Abrahamson, 120 S. LaSalle St., Chicago 3, Illinois

ev. R. A. Ofstedal, 605 Jefferson St., Decorah, Iowa

lr. Willmar L. Thorkelson, 3036 Lee Ave., Minneapolis, Minnesota

Department of Education

THE DIACONATE

I. Proposals endorsed by the Board of Christian Edu-tion, submitted by the Commission on the Diaconate to e General Convention of 1954, with the recommendation at they be adopted:

The office of the Diaconate for women in The Evan-elical Lutheran Church is that office to which women are nsecrated who have been called of God to full-time hristian service. The course of training has the following escribed requirements:

(1) A B.A. degree from one of the colleges of the Church, its equivalent;

(2) Academic work is to include a minor in religion and a major in an approved field;*

(3) Application for candidacy in the Diaconate preferably by the beginning of the junior year in college;**

(4) Successful completion of the course of study in the Christian Service Institute;

(5) Acceptance by the Colloquium committee;

(6) Investiture and Consecration.

A Deaconess is one who, having recognized the call of God to full-time Christian service and having pursued the prescribed training courses, has voluntarily pledged herself in the rite of consecration to become a servant of the Church for "so long as God shall give her grace to continue in this calling."

II. The proposed Christian Service Institute shall be set up on the Luther Seminary campus as an eight-week intensive training school on the graduate level. The course of study shall consist of studies in Christian doctrine, one book study from the Old Testament, one book study from the New Testament, lectures on the church today, diaconics, and counselling. In addition there shall be practical training in home and hospital visitation, Sunday school classes, and vacation church school classes. A ninth and final week shall be set aside for a retreat, featuring Christian fellowship, inspiration, and dedication.

III. The Commission on the Diaconate further recommends that the 1954 convention authorize the Board of Trustees to use undesignated legacies and/or bequests up to the amount of $35,000 for the acquiring of property in the eventual establishment of a deaconess center.

IV. For the annual budget of promoting the diaconate and the operation of the Christian Service Institute for its program, the Commission on the Diaconate recommends:

(a) For teaching staff	$ 1,200.00
Scholarships (20 estimate)	2,000.00
Remuneration to Seminary for housing	400.00
Field worker, recruiting and promotion	3,600.00
Travel	1,500.00
Retreat	400.00
Promotional material, visual aids, misc.	2,100.00
	$11,700.00

(b) The cost of operation for the next biennium to be provided for through the pro-rated amounts up to the sum of $12,000 annually.

DIACONATE: (a) Resolved, That the recommendations prepared by the Commission on the Diaconate and recommended for adoption by the Board of Education be approved.

(b) The convention expresses its appreciation to the WMF for their generous contributions in support of field work aimed at acquainting our church members with the nature and work of the diaconate and at the recruiting of young women for the deaconess profession.

*Fields as advised by college counselor and in consultation with the Commission on the Diaconate. These will include parish work, Christian education, church music, missions, nursing, and social service.

**Application is made to the Commission on the Diaconate, Department of Christian Education of The Evangelical Lutheran Church.

Within the E.L.C.

PERSONS

Odie Pederson, Fort Worth, Texas, a graduate of Clifton and Luther colleges, has accepted a call to become superintendent of the new Lutheran sunset home which is to occupy the buildings of Clifton College, Clifton, Texas.

Arthur Engebretson, a member of Trinity Church, Ellison Bay, Wis., who passed away Dec. 28, 1953, has willed to his church a substantial amount, which will be used to further the building program of the congregation.

The Rev. T. J. Langley, Outlook, Sask., Canada, is reported to be gradually recuperating from a hip fracture suffered last December. On Feb. 28, his 76th birthday, members of Trinity Church in Outlook called at his home to congratulate him and present him a cash gift.

The Rev. Virgil C. Hougen, since 1952 pastor of the rural St. John-Hauge parish near Decorah, Iowa, has accepted a call to become superintendent of the Aase Haugen Sunset Home in the vicinity of Decorah. He will begin his work there Sept. 1.

The following Rocky Mountain District pastors have been installed in Montana parishes during the first quarter of 1954: Stanley G. Knudson at Harlem; Corliss Rasmussen at Columbia Falls-Helena Flats; Oliver Jones at Baker; Marlyn Hansing at Harlowton, and C. O. Anderson at Bonner.

The Rev. Eugene W. Nilsen, Truman, Minn., has accepted a Home Mission call to establish a new congregation at Opportunity, Wash.

DISTRICTS

Eastern

Chicago, Ill. A recent issue of "The Lake View Messenger," parish paper of the Lake View Church, states that deacons have obtained the promise of the Rev. Isadore Schwartz, Jewish mission worker, who for some time has served the congregation as interim pastor, that he will continue to serve in that capacity as far as his strength and his regular work will allow.

Chicago, Ill. Hauge Church, parish of the Rev. H. C. Bakken, held March 21-28 its second annual missionary conference, to which is linked the project of raising the salary of its missionary in the Zululand field, Miss Ruth Peterson. Speakers at the conference were Pastors Thomas I. Lee and Talbert Ronning.

Plainedge, N. Y. St. John's Church, organized in November last year, received April 4 116 new members, of whom four adults were baptized and 25 confirmed. The present membership totals 365. The Rev. Russell H. Helgesen is pastor of this church, and Miss Ingrid Johansen is its parish worker.

Southern Minnesota

St. Louis Park, Minn. At Palm Sunday service, held at St. Louis Park Theatre, 230 new members were received by Westwood Church, parish of the Rev. Norman L. Nielsen, 45 of these by adult baptism and confirmation. On Easter Sunday two identical services were held at the theatre named, in addition to a sunrise service held at the church. Construction work on new church, youth center, and educational building will begin in the course of the summer. The membership of Westwood Church is now about 2,000.

Northern Minnesota

Osakis, Minn. Sauk Valley and Salem congregations, which form the parish of the Rev. Theo. Lerud, have a joint Brotherhood, which meets alternately in the two churches the first Monday of each month. As the first Monday in April was the pastor's birthday, the meeting took the form of a birthday party in his honor. A purse of money was presented him.

Rocky Mountain

Glendive, Mont. Zion Church, parish of the Rev. F. T. Lokensgard, has bought new property for the erection of a new church plant.

Canada

Ponoka, Alta. The Ponoka parish, consisting of Our Saviour's Church in Ponoka and rural Asker Church, has decided to erect a new parsonage.

Edmonton, Alta. Calvary Church, parish of the Rev. Raymond O. Olson, recently received 32 new members, six of these through adult confirmation.

Saskatoon, Sask. Construction work is about to start on the new $193,000 sunset home in this city, to be located in the close neighborhood of Luther Seminary.

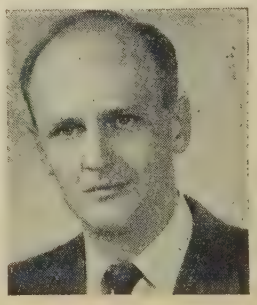
PREACHING-TEACHING-REACHING MISSIONS

The Division of Evangelism, un the leadership of the Rev. Conrad Thompson, director of Evangelism, Oscar C. Hanson, and the Rev. Ag Tanner, has completed four P-T missions in the following areas: D luth, Goodhue, Green Bay, and Esth ville. A total of 137 congregations p ticipated. 2,954 lay visitors were listed for visitation. They comple 5,654 calls, contacted 11,457 peop found 456 children for baptism, 4 adults for the pastor's class, and 6 new children for the Sunday scho 1,303 indicated their intention to come members of the Church, and 9 550 attended the preaching missi services. Future spring P-T-R missio will be conducted in the Park Riv Circuit, North Dakota; Minneapo Circuit; the Kansas Area; and in Le onweir, La Crosse, Vernon, and Fi more circuits in Wisconsin.

VITAS OF NEWLY ORDAINED PASTORS

Berner E. Nyjordet, the son of Ca and Oline Egge Nyjordet, was bo July 6, 1919. He was baptized July 2 1919 in the Lutheran Brethren Churc Portland, North Dakota. He was co firmed on August 27, 1933 by t Reverend Gilbert Stenoien in Ebenez Lutheran Church, Mayville, North D kota.

He received his elementary and se ondary education in the public scho



of Mayville, North Dakota, graduatin from the State Teachers' College ther in May, 1941. Additional studies wer completed at the University of Denve and at the University of North Dakota

After three years of defense work with the United States government a air traffic controller, he began teaching in 1945 and taught for five years During his employment at the North Dakota School of Forestry, Bottineau North Dakota, he became a membe of the First Lutheran Church, I was in this church that he was led to the assurance of his salvation in

ist under the pastor care of the erend W. LeRoy Elster. It was here, , that he experienced the crystalliza- of the inner call to the holy istry.

He entered Luther Theological Sem- y in the summer of 1950 and grad- d on May 17, 1953, with the C.T. B.Th. degrees. He continued his lies there for one semester, 1953-54. er receiving the call to the Green- h Evangelical Lutheran parish, he ordained in the Mayville Lutheran urch, Mayville, North Dakota. He installed as pastor of Bethel, Beth- m, Pauli, and Zion Lutheran rches, Greenbush, Minnesota on ruary 7, 1954.

Herbert Roy Ringo, son of Carl B. go, Sr., and Christine Weaver go, was born January 11, 1929 at sno, California, and was there bap- d in infancy by the Reverend Ed- d Sharp (Presbyterian). Thereafter, h his family he moved successively El Portel, Merced, and Richmond, ifornia. On March 25, 1945 he was

firmed by the Reverend Orval A. erkamp, becoming a member of ace Lutheran Church in Richmond. Elementary education was received in rced. In 1946 he was graduated m Richmond Union High School. received the B.A. degree from dland College, Fremont, Nebraska, 1950, and was graduated from Lu- r Theological Seminary with the ss of 1953.

On July 7, 1951 he was united in mar- ge with Berit Marie Jokstad of Oslo, rway. They have one son, Thomas chael.

He is thankful for the love and en- ragement of his parents and his ther, Carl; for the consecrated in- ence and guidance of the Reverends val A. Awerkamp and Milus W. ker, and the faculty of Luther eological Seminary; and for the en- ragement, understanding love, and oted companionship of his wife. He ore-eminently grateful to the Lord Jesus Christ who has redeemed him from sin and called him to serve in the ministry of the Gospel.

On a call to serve Swan's Trail Lutheran Church, Everett, Washington, he was ordained in that church on March 7, 1954.

(Additional Vitas to follow)

OBITUARIES

Robert O. Stime

Robert O. Stime, Lisbon, Ill., died March 20 at Elgin, Ill. Funeral services took place at United Lutheran Church, Oak Park, Ill., Dr. E. M. Hegge officiating. At the burial service March 24 at Sinai, S. Dak., his son-in-law, the Rev. Oscar A. Anderson, officiated. Mr. Stime was born March 8, 1882, at Sinai, S. Dak., where he lived until 1927, when he moved to Chicago; in 1952 he moved to Lisbon, Ill. His first wife, nee Emma Peterson, died in 1919. In 1921 he married Mathilda Benson, who survives him together with four daughters and three sons.

Mrs. Th. Himle

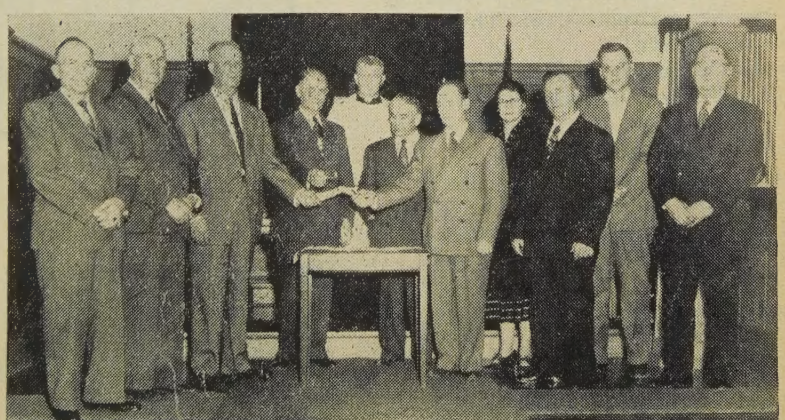
Mrs. Anna Himle, nee Sigmond, widow of the Rev. Thorstein Himle, who passed away in 1925, died in Minneapolis Jan. 9 in her 84th year. She married Pastor Himle, a former missionary to China, in 1922. She is survived by a son, of her first marriage to L. O. Haugen: the Rev. Abner Haugen of Rochester, Minn.

Mrs. G. S. Natwick

Mrs. Bertha Dyste Natwick, wife of the Rev. Geo S. Natwick, Nunda, S. Dak., died March 16. Funeral services were held March 19 at Trinity Church, Madison, S. Dak., the Rev. E. N. Nelson and Dr. L. A. Pierson officiating. Burial took place the following day at Forman, N. Dak., where the Rev. K.

O. Gjernes and Dr. L. E. Tallakson officiated. Bertha Dyste was born July 2, 1890, at Forman, N. Dak. She attended St. Olaf College and Valley City Normal School. In 1916 she married Pastor Natwick, and is survived by him, five sons, and one daughter, nine grandchildren, her aged father, one brother, and three sisters. Her son David is an ELC pastor, and her son Philip is a student at Luther Theological Seminary, St. Paul. Mrs. Natwick was at the time of her death president of the South Dakota District WMF. Earlier she was president of the Vermillion and the Sioux City circuit WMF organization, and also a member of the Board of Directors of Augustana College, Sioux Falls.

NORTH DAKOTA CHURCH BURNS MORTGAGE



A canceled mortgage was burned at services held March 21 at First Lutheran Church, New Rockford, N. Dak. At the same service fifty new members were received. The persons shown in the picture, with Dr. K. S. Michelsen, pastor loci, in the background, are officers of the congregation, trustees, and deacons. They are, from left to right: C. Severson, A. W. Fagerlund, H. S. Grinde, J. C. Juel, Pastor Mickelsen, Dr. V. A. Bonsquet, Geo. Wales, Miss Ruth Nelson, John Whetham, F. W. Paulsberg, and Oswald Lee.

ANNOUNCEMENTS

TICKETS TO WORLD COUNCIL SESSIONS

A number of readers have asked for information regarding attendance at plenary sessions of the World Council of Churches, which meets at Evanston, Ill., August 15-31, 1954. It has now been announced that tickets to 11 of the 25 plenary sessions are available at a cost of $1.00 per reserved seat per session. Further information may be had by addressing:

World Council Tickets
1800 Sheridan Road
Evanston, Illinois

Los Angeles Circuit WMF will meet April 27 at St. Paul's Church, Santa Monica, Calif. Speaker: Dr. S. C. Eastvold.

Annual WMF Bible camp of the Glenwood, Park Region, and Milaca circuits will be held June 13-18 at Luther Crest Bible Camp, near Alexandria, Minn. Speakers: Miss Eleanor Bjorkman and Pastors Wilson Fagerberg, Bernhard Helland, and T. C. Hanson.

For Sale: Some kerosene lamps, also some gasoline lamps, formerly used in the Vang Church. Write Mrs. John A. Underdahl, Dennison, Minn.

Mitchell Circuit WMF will meet April 28 at First Lutheran Church, Mitchell, S. Dak. Speakers: Pastors Ralph Chellsen, Oliver Bergeland, and H. R. Gregerson.

Vernon Circuit WMF will meet May 11 at Coon Valley, Wis. Speakers: Pastors C. R. Evenson and C. M. Hanson.

Decorah Circuit WMF will meet May 4 at Stavanger Church, Ossian, Iowa. Speakers: Pastors I. M. Thvedt and Knute Monson.

Lemonweir Circuit WMF will meet May 12 at Bethany Church, New Lisbon, Wis. Speakers: Pastors La Vern Hanson and Conrad Thompson.

Albert Lea Circuit WMF will meet May 4 at First Lutheran Church, Albert Lea, Minn. Speakers: Mesdames Merrill Gilbertson and Oscar Branstad.

Please Note: Notices announcing meetings must be mailed in at least three weeks before meeting date.

Arrowhead Circuit Brotherhood will meet May 2, 2:30 and 7:30 p.m., at Zion Church, Duluth, Minn. Speakers: Dr. P. S. Dybvig, Alb. Anderson, and the Rev. Arndt Halvorson.

Central Wisconsin Circuit WMF will meet May 4 at Grace Church, Winchester, Wis. Speakers: the Rev. C. J. Tellekson and Prof. Leonard C. Haas.

Fillmore Circuit WMF will meet May 6 at North Prairie Church, north of Lanesboro, Minn. Speakers: the Rev. Raymond M. Olson and Mrs. Oscar Branstad.

Glenwood Circuit WMF will hold a workers' conference May 4 at Crow River Church, Belgrade, Minn.

Wanted: Used copies of Lutheran Hymnary, music edition. Write Roy Sather, 1303 So. 4th St., Stillwater, Minn.

Help Wanted: Typists and general clerical for permanent positions. Contact Mr. C. L. Nasby, Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Vermillion Circuit Luther Lea... convention, May 1, 2, Trinity Lu... an, Vermillion, S. Dak., David P... pastor. Speaker: Pastor C. Ric... Evenson.

Williston Circuit Luther League ... vention, May 1, Epping, N. D... Donald J. Thorp, pastor.

St. Ansgar Circuit Luther Lea... convention, April 25, Forest City, Io... Burton Smith, pastor.

CHANGES OF ADDRESS FOR PASTORS

Morris V. Dalton, Box 836, Redmond, ... (4-1-54)

R. F. Wilson, 929 N. E. 42nd Ave., ... land 13, Ore. (7-1-54)

J. O. Coughlin, Velva, N. Dak. (5-1-5...

Erling R. Jacobson, P. O. Box 202, 134... Ave., Chula Vista, Calif. (4-6-54)

NEWLY ORDAINED

Andrew Okland, Thompson, Iowa (... 54)

Scripture-Text Greeting Cards

Confirmation

3503 10c | B493 25c | 7503 25c | 2394 5c | 2395 5c | 5503 15c

Mother's Day

25H7614 25c | G57060 5c | G55734 5c | 15H5614 15c | 10H3614 10c

Graduation

10H3033 10c | 15G8404 15c

Father's Day

25H7514 25c | 10H3514 10c

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FOR SALE

arms

80 acre irrigated farm with 8-room house n new paved highway for immediate possesion. Variety of adequate buildings. Yellowone Co., Montana. 1½ miles from ELC urch and school. 14 miles from oil headarters of Williston Basin. 358-1A

80 acres, Yellowstone Co., Montana. New ved highway, 2-bedroom house, adequate ildings. 2 miles from church and school. rigated land. Close to oil headquarters of 'illiston Basin. 358-2A

120-acre irrigated farm for sale in Yellowone County, Montana. Only church in vilge is ELC. Buildings are adequate and in od repair, modern house. ½ mile to school id church. 358-3A

South central Montana farm of 40 acres r sale. Close to oil headquarters of Willisn Basin. 2 hour drive from mountains. rigated farm. Modern home, adequate buildgs. On pavement. 3 miles from church and hool. 358-4A

160-acre farm in Beltrami Co., Minnesota. ouse 28x28x14, barn 60x60 and other buildgs. Good well and windmill, REA, 2 miles Lutheran church. Over 100 acres open, vel, heavy soil. Lots of alfalfa. 10 miles om city of 10,000. Price $8,000 cash. Farm ill stand a heavy loan. 358-5A

200 acre farm in Clearwater Co., Minneta. Good house and barn, new hen house id other buildings. Drill well; 6 miles om town; ½ mile to blacktop. 90 acres pen, more easily cleared. Disabled veteran as to give up farming. Price $8,600. 358-6A

352 acres for sale in Clearwater Co., 200 cres open, 50 more easily cleared. Fenced id cross fenced with net wire; 15 acres of ood timber. Owners desire to retire. Price 12,000; ½ cash. 358-7A

200 acres for sale in Clearwater Co., Minesota. 70 acres open, 8 miles to county seat. air house, small barn and other buildings. Now vacant. Owned by widow. Price $3,000. miles from Lutheran church. 358-8A

For sale—Improved 320 acre farm located hree miles from a good town with two Luheran churches in west central Minnesota. hone, electricity, school bus service. All of he farm can be farmed. Has about 100 acres f tame grass. Priced at $65 per acre. 358-9A

160-acre farm, Lac qui Parle county, Minesota, at junctions of highways 75 and 212. ll under cultivation, good improvements, LC community. Priced at $200 per acre. 358-10A

For sale—177½ acre farm in northeastern Kansas. 1¾ mile to Lutheran church and chool bus to door. Modern house and elecricity in most of the out buildings. Good vater supply. 358-11A

46.56-acre dairy farm for sale about 45 miles from Vancouver, B. C. All under cultivation. 14 room house; barn, and other buildings. Livestock and machinery included. Orchard, electricity, and running water. Close to store and bus stop; Lutheran church 2½ miles. 358-12A

Homes

House for sale in Hinckley, Minnesota. Completely furnished; good well, shed for tools and fuel oil. 358-13B

For sale—Lake cottage on north side of Whitefish Lake in Minnesota lake region. 90 ft. lake frontage. Lot is in excellent condition with good lawn, beautiful trees. House is a year around home, well insulated. Garage attached. Owners are two elderly people trying to liquidate property. 358-14B

WANTED TO BUY

Wanted to buy—lakeshore farm 160 to 320 acres. Modern home. Fergus Falls, Alexandria, or Willmar territory. Must be on good, all weather road. Reasonable distance to school and ELC church. Give all particulars and price. 358-15A

Wanted to buy or rent—a farm in a Lutheran community. Preferably in Montana. For 1955. 358-16A

WANTED TO RENT

Retired business woman wants furnished room-bath-kitchenette by June 1. South of Lake Street, Bryant or Grand bus. Lutheran. Excellent reference. 358-17B

POSITIONS WANTED

Middle-aged widow, college graduate, desires employment for the summer months between June 1 and September 1. Would consider teaching vacation Bible school or work as traveling companion or housekeeper. 358-18D

Wanted—teaching position in Lutheran town or community for year of 1954-55. College graduate. Several years teaching experience. Good references. 358-19D

HELP WANTED

Considerate and congenial family wishes girl for general housework. 358-20F

Housekeeper wanted for elderly couple in modern farm home near town in the heart of the resort region in northeastern Wisconsin. Television and own room. Home more than wages. Prefer Lutheran, Scandinavian woman. 358-21F

Laboratory and X-ray technician and registered nurses wanted in hospital in eastern South Dakota city. Large Lutheran community. 358-22F

Wanted—Office worker for Children's Home. Typing required; shorthand desirable, but not necessary. Some part-time work with children. Interesting work and pleasant working conditions. Location near Madison and Milwaukee, Wisconsin. 358-23F

Christian elementary school in Southern California Beach Community has an opening for a kindergarten teacher-parish secretary (half day instruction in the morning and half-day secretarial work in the afternoon). 358-24F

Lutheran academy in the Middle West has openings for teachers in the following fields: English and speech, physics and chemistry, home economics, and piano. Also positions of dean of men and assistant dean of women. North Central Association school. 358-25G

Wanted—Student for summer months interested in horticulture to help in cherry and apple orchards. Lutheran church one mile away. Wisconsin. 358-26G

Doctor needed in southeastern North Dakota town. Very progressive community and town with brand new doctors and dentists clinic. Good school and several Lutheran churches. Good opening for doctor. 358-27G

Music for

MOTHER'S DAY PROGRAMS — MOTHER AND DAUGHTER BANQUETS

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Candle Light—Cadman. High, Low. 60c
You Taught Me How to Pray—Marth-Scholin. Low, High. 50c
Prayer for a Mother—Wells. Low, High. 50c
House Blessing—La Forge. Med., High. 50c
Bless This House—Brahe. Low, Med., High. 60c

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86027 **O Blessed Day of Motherhood**—Mueller. 15c
930 **A Song of Praise**—Larson. 15c
4128 **The Lord Bless You and Keep You**—Lutkin. 20c
Mother's Day Prayer—Malmin, in "Songs of Devotion" collection. 80c

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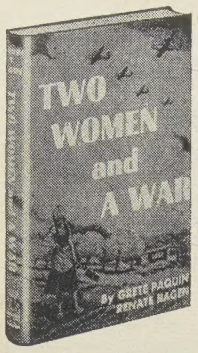

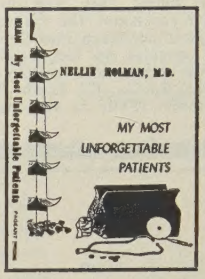

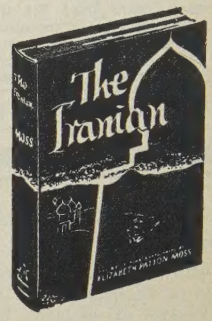

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